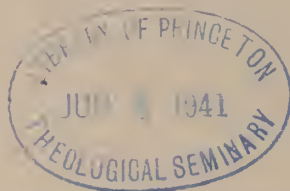


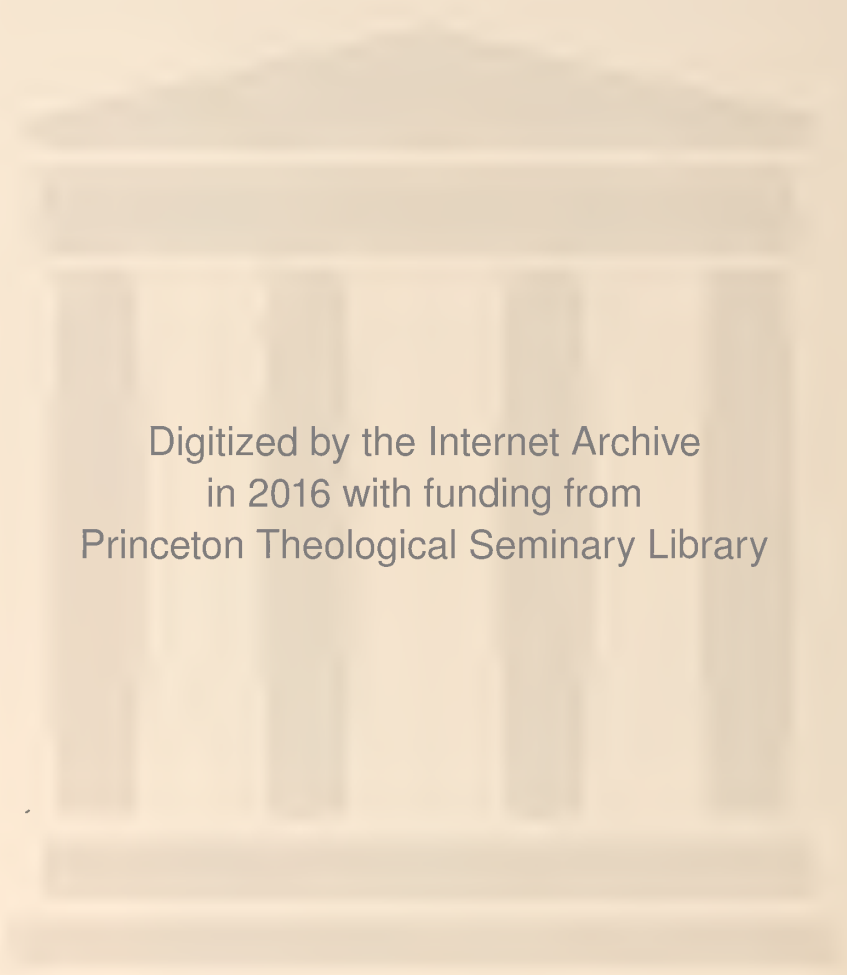
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THE ALUMNI SPECIAL

GRADUATING EXERCISES, CLASS '21
MEETING OF THE ALUMNI ASSOCIATION
CLASS ROSTER AND CLASS GIFTS
LATEST ALUMNI NEWS

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THE PRINCETON SEMINARY BULLETIN
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Newly Elected Officers of the Alumni Association

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Dean, Hartford Theological Seminary
and Professor N. T. Exegesis,
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cal Seminary, Princeton, New Jersey

Graduating Exercises, Class of '21

The 109th year of service for Princeton Theological Seminary came to a fitting close Tuesday, May 3rd, 1921. The program began with the graduating exercises at 10.30 a. m. Miller Chapel was filled and many were unable to find standing room even, when the hour for this service arrived. Members of the Seminary Boards, the Faculty and the graduating class came in academic procession. The Rev. J. Ross Stevenson, D.D., LL.D., President of the Seminary, the Rev. Maitland Alexander, D.D., LL.D., President of the Board of Directors, the Rev. Walter L. Lingle, D.D., Moderator of the Presbyterian Church, U. S., and the Rev. W. Courtland Robinson, D.D., pastor of the First Presbyterian Church at Delhi, N. Y., were in the historic pulpit. The members of the Seminary Boards occupied the seats to the left, the members of the Faculty, the seats to the right, with the graduating class immediately in front. From the opening measures of the stately hymn "Faith of your fathers," to the closing words of the Apostolic benediction, this service was marked with deep reverence and increasing spiritual power. Dr. Alexander read the Scripture, Dr. Robinson led in prayer, Dr. Lingle preached the sermon and Dr. Stevenson delivered the address to the graduating class.

Dr. Lingle's Sermon

Addressing his message especially to the graduating class, Dr. Lingle began his sermon by announcing a most appropriate theme, viz: "The Business of Ministers of the Gospel"; and using Matthew's record of the Great Commission, as the basis of his thought, he proceeded by careful exegesis to bring out the fact

that their business is to make disciples, or as it would be stated in the term now used to designate the followers of Christ, to make Christians.

The importance of the business of making Christians was emphasized by an illuminating description of the condition of the world today, calling special attention to the spirit of hatred engendered by the war, and the selfishness and greed that characterizes the conduct of men and nations in their effort to get back to the norm of living. He showed clearly how the stupendous and all-important task of establishing men and nations in their right relations can be accomplished in one way only, viz: by making Christians.

Using the same Scripture as his guide, Dr. Lingle then spoke of the means to be employed in the business of making Christians—"Teaching them to observe (to do) all things whatsoever I have commanded you." Selecting salient teachings of Jesus as illustrative of its wise adaptation to the needs of men, Dr. Lingle showed how the teaching of Jesus supplies the necessary means and, therefore, how urgent the work of the minister in teaching men not merely to know but to do the things that this Divine Instructor had commanded.

This stirring and instructive message was brought to a close by considering the available power for the task. "All power is given unto me . . . Lo, I am with you alway, even unto the end of the age." His power all-comprehensive, all-sufficient and omnipresent is offered to each one who accepts His commission to go and make Christians. All the power that ministers of the Gospel will use is

thus made available to them for their great task.

It was a message given with clear insight, contagious confidence and unmistakable spiritual power. We deeply regret that we have not been able to secure Dr. Lingle's manuscript and publish the sermon in full.

Dr. Stevenson's Address

One of the shortest, simplest, yet most profound sayings of the New Testament is Paul's declaration, "In him is yea." Christ who is alluded to is deserving of all confidence, because there is no uncertainty in him. He does not say yea and nay to the same proposition. In him there is no vacillation. His word is not yea today and nay tomorrow. His message is not negative and destructive, but positive and upbuilding. He is unswervingly, invariably loyal, will ever stand by us, fulfilling all his promises, and inspiring us with confidence and hope. And we send you forth as sons of this Seminary to be ministers of the constant, consistent, constructive Christ.

The people whom you are to serve do not need your doubts, negations or destructive criticism. We have been passing through a period of devastation. Time-honored institutions have been demolished; great enterprises have come to naught; noble ideals have been shattered. Trusted leaders, in the language of the day, have not made good, and confidence in every realm has been shaken. It is true of business and all industrial relationships. It is true of governments and of legal and political matters. It is true of our whole educational system. And it is true of our religious life. On the outside there are those who cannot accept the Bible, who do not believe in the Church, who criticise

ministers and condemn the Christian profession. On the inside people find fault with the Sunday School, the work of young people, the Boards and agencies of the Church, and such, all the enterprises of the Kingdom of God. It would be impossible to find any small section of the field of Christianity which has not been burnt over with criticism, and it is all like the old wastes, the desolations of former generations.

What is needed now most of all are builders, constructive laborers, those who can repair the waste cities and the former desolations. Nehemiahs and Ezras who can rebuild the walls of Jerusalem and reconstruct the temple and the king's palace, putting government and religion on a sure, solid basis. The agriculturist tells us that the way to destroy weeds is not by hacking at them, nor by paying attention to them, but by improving the soil and cultivating good products. The demand of our day is increased production, the positive fruits of faithful husbandry.

The message of our Gospel gives this positive, constructive ministry for the world's betterment. The non-Christian religions fail because their note is mainly negative. They say no to the deepest needs and aspirations of the human heart. Judaism had its prohibitive legislation all of which was ineffective till Christ came to fulfill. Ours is the only faith which has a certain, confident, positive, satisfying remedy for the sin and wretchedness of the world.

All God's promises in Christ are yea. You turn to the Old Testament and you read the prophecies there made by God himself; you only need to read further to learn that Christ is God's answer. To the Corinthian Church Paul and his associates had proclaimed the promised pardon for sin;—as it is summed up in the

Scriptural words, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The Gospel holds out the promises of divine grace for the present needs of each passing day, "As thy days, so shall thy strength be." "He will not suffer you to be tempted above that which you are able to bear." These promises go out beyond all present needs and experiences into the life to come. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." "Enter thou into the joy of the Lord."

Not only is Christ God's answer to all these promises, but since they are confirmed in human experience the saints can say, "Amen." If we could interrogate those who have passed within the veil and are forever at home with the Lord as to whether Christ has adequately met all the needs of their souls, their response would be in the Song of the Lamb, "Amen, Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever amen." And the testimony of God's people as to the basis of confidence in Jesus Christ must ever be Amen, or in the language of Joshua, who could say at the close of his crowded and eventful career, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah God spake unto you; all are come to pass unto you, and not one thing hath failed you."

Because we have such a clear, simple, positive Gospel, we expect of you to be confident, forward-looking ministers of Jesus Christ; not spending your time in criticism or in the advocacy of reactionary policies, but making it your aim to lead on, to build up, to make a positive

contribution to the advancement of the Kingdom of our blessed Lord. I have just been reading the biography of Andrew Murray and in closing would commend to you such a ministry as his was. He built securely on the one foundation, Jesus Christ, but he spent his long career not in tearing down, but in building, and the great enterprises which he inaugurated, the wide-reaching service in which he had a part is a splendid commentary on what may be accomplished by a true servant of Jesus Christ who knows whom he hath believed, whose confidence is in the living God and whose great ambition is to be a positive factor in the upbuilding and establishment of Christ's everlasting Kingdom.

Degrees and Awards

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent from an approved institution, and who have completed the course of study prescribed therefor in this Seminary.

John Dales Buchanan
 Calvin Pardee Erdman
 Henry Gerhart Faries
 Kenneth Joseph Foreman
 Mark Brown Grier
 Horace Emery Hoover
 Paul Ruskin Kirts
 Chester Kindig Lehman
 Roland Bruce Lutz
 Thomas Marshall Morsey
 Andrew Richards
 John Edwin Slater
 Dwight Randolph Snyman
 Howard Davis Talbott
 John Townley
 Stefancus Francois Weich
 and
 C. A. Underwood,
 graduated as of the Class of 1919.

A certificate of graduation was granted to the following students who have completed the prescribed course of study in this Seminary, but who lack the academic credentials required of candidates for the degree of Bachelor of Theology:

Edward John Ardis
George Bruce Cameron

The degree of Master of Theology was conferred upon the following students who hold the degree of A.B., or its academic equivalent, and the degree of Th.B., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

Leonard Marion Braam
Joseph McClung Brownlee
John Russell Bucher
Harry Oswald Bush
Samuel Russell Curry
Earl Hannum Devanny
Monroe Oates Falls
Harry Davis Fleming
Theoron Hewitt
Cornelius Henry Hook
George Garrison Horn
Henry O. Hospers
Mikkel Lono
William Masselink

Charles Matear
William Lee Newman
William Childs Robinson
Richard Abert Rozeboom
Alfred Eric Scott
Dwight Randolph Snyman
Johannes Van Beek
Martin Van Dyke
and

Harry Campbell Neeley
received the Bachelor of Divinity degree as of the Class of 1920.

The Rev. Paul Martin, Registrar of the Seminary and Secretary of the Faculty, announced the following awards:

The George S. Green Fellowship in Old Testament Literature to John Edwin Slater.

The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship to John Kenneth Foreman.

The Gelston-Winthrop Fellowship in Apologetics to John Dales Buchanan.

The Gelston-Winthrop Fellowship in Church History to Mark Brown Grier.

The Gelston-Winthrop Fellowship in Didactic and Polemic Theology to John Townley.

The William Henry Green Fellowship in Biblical Theology to Dwight Randolph Snyman.

Meeting of the Alumni Association

More than four hundred members of the Alumni Association attended the luncheon served in Stuart Hall immediately after the graduating exercises held in Miller Chapel. The luncheon itself was a pronounced success, and the spirit of good-fellowship was never more apparent. It was a delightful occasion.

For the special benefit of the members of the Association who could not be with

us, we reproduce in printed form the outstanding features of this annual meeting, most graciously presided over by the retiring president—Dr. George Alexander.

The Chairman:

Alumni of Princeton Theological Seminary:

Before the floodgates are lifted, before the time of reminiscence, gratitude and

love for this ancient institution, there are some items of routine business which claim our attention. The first is the report of the Secretary, Dr. Harold McA. Robinson.

Dr. Robinson: In making my report, I have the honor to present the recommendation of the Executive Committee concerning the election of officers for the ensuing year. It is as follows:

For President, Rev. Prof. M. W. Jacobus, D.D., LL.D., '81.

Vice-President, Rev. Henry B. Master, D.D., '98.

Secretary, Rev. Robert M. Russell, Jr., '15.

Treasurer, Rev. Charles R. Erdman, D.D., '91.

Additional members of the Executive Committee, Rev. Maitland Alexander, D.D., LL.D., '92; Rev. W. T. M. Beale '02; Rev. Olin M. Jones '12.

The report was received and the recommendation of the Executive Committee was unanimously adopted.

The Chairman:

The next item of business will be the report of our Treasurer:

Dr. Erdman: Under the pretext of making his report, Dr. Erdman managed to deliver an address in the interest of his class which he said he had been requested not to make. In doing so, he told the story of a colored preacher who had gained a reputation as a funeral orator. On a particular occasion, the family of the deceased requested that no remarks be made. The preacher sick at heart over losing such an opportunity, deferred to the family request and stated that he would of course accede to their wishes; but proceeded to say that if he had made any remarks about the deceased, he would have said so and so and so and so. This approach to what he

wanted to say about his class was so cleverly made by Dr. Erdman, that his address was half over before the reporter who took the alumni addresses had divined his purpose. We are therefore unable to reproduce one of the happiest parts of this Alumni program.

Still speaking in jocular vein, Dr. Erdman reported that a check from the Alumni Office where the special work of the Endowment and Equipment Committee is being carried on and where such men as Arthur Y. Beatie, J. Ross Stevenson, and W. P. Armstrong are holding forth, had been charged against the account of the Alumni Association; and that an overdraft of forty-six cents had been reported to him by the bank where the funds were deposited. But protesting against this infringement of the Association's rights, and having the check in question charged to the account of the parties who issued it, the treasurer was able to report a credit balance of \$9.06.

At the conclusion of this address and report, Dr. Erdman tendered his resignation as treasurer. The Association vociferously declined to accept it.

The Chairman: Now I wish to inquire if there is here a representative of the semi-centennial Class of '71? If not, I am told that there is present a member of the Class of '55, and that his name is Monday, and although this is Tuesday, I think you would like to hear him and have encouragement to longevity.

Dr. Mundy: Fellow alumni, I am in a very awkward predicament, worse than the Treasurer, because I am called upon to speak and the president has not told me what to say—he has not given me a subject. My subject will be, Princeton Theological Seminary as I knew it some sixty or seventy years ago.

I think we had a wonderful faculty at

that time. When I entered the Seminary we had only three professors, and they kept us busy all the week studying and reciting to them. I don't know what these poor boys do now who have fourteen or fifteen professors nudging them every day for recitations. I pity them from the bottom of my heart.

The flower of the faculty in those days was Dr. Alexander. I wish that the present generation of students could have had the privilege of hearing him lecture. He was qualified to fill any professorship in the Seminary. He was a most wonderful lecturer. When our Class entered, he had the subject of Ecclesiastical History. Before that time he had been teaching languages for ten or fifteen years. But he seemed to have Ecclesiastical History with all the names and dates and facts in his memory. He used no manuscript. He simply talked to us about Ecclesiastical History, and he could give dates and names and figures with wonderful agility. The three men in the faculty were Dr. Charles Hodge, Professor William Henry Green, and Dr. Alexander. They were great men and I am grateful for having had the privilege of studying under them.

The Chairman: At a meeting yesterday afternoon the Directors of the Seminary by a unanimous vote chose the Rev. Dr. Caspar Wistar Hodge, to fill the chair of Systematic Theology in Princeton Theological Seminary. I know you will be glad to have a word from him.

Dr. Hodge: Fathers and Brethren,—Friends of the Alumni:

I feel that it is an appalling task to succeed such a man as Dr. Warfield. Had I not been working with him for twenty years, I should hardly dare to undertake this task.

It gives me pleasure to take this oc-

casional to speak a word of tribute to his memory; not with the tongue of eloquence to which we listened with delight yesterday afternoon in Dr. Patton's memorial address, but yet from the heart. Dr. Warfield was my honored teacher. He was my friend. He was my almost daily companion. He was one of the greatest men whom I have ever met. As a theologian, I think he had no equal in the English speaking world. As a representative of the Reformed Faith, he had no superior in the world among contemporary theologians. His loss to this Seminary is irreparable. But his work is done; he has gone to his reward; and, relying on the help of God, we must do the best we can.

Just a word about the theology which I shall teach in this institution. We hear a great deal about the difference between the new theology and the old theology. The new theology is so multiiform that it would take more time than I have today to expound it. But the differences between the new theology and the old theology result from one thing. The old theology accepts the principle of external authority in religious knowledge, and finds it in the Bible as the Word of God. The new theology rests upon the subjective basis of the Christian consciousness. That difference in principle as the basis, results in all other differences in regard to the doctrines of the Christian religion with which you are familiar.

This difference as to the principle of authority and the authority of the Scripture, is caused in turn by another and still deeper difference—a difference which is not only the ultimate cause of the issue between the old and new theology, but which is at the basis of all attacks on evangelical Christianity today, which is the cause of the attempted re-

construction of Old Testament history as well as of the naturalistic criticism of the Gospels and the life of Jesus from Reimarus to Wrede. It is the difference between naturalism and supernaturalism. If we are to maintain a supernaturalistic view of God and the world, we can do so only upon the basis of a pure theism, and pure theism comes to its rights in the Reformed Faith. For this reason, as well as because I believe it to be the teaching of the Bible, like my honored predecessor Dr. Warfield, I shall teach and endeavor to expound the Reformed Faith, or Augustinianism or Calvinism. For, as Dr. Warfield has well said, what is the Reformed Faith but just the belief first, that all events in the world, whether in the sphere of physical nature or of human choice, are to be construed under the category of the Divine purpose, and this is just pure theism; secondly in the sphere of religion, the belief that religion consists, not in the Pelagian principle of dependence upon self, but in the Augustinian principle of dependence upon God; and thirdly in the belief that, in the sphere of soteriology, sinful man is dependent for his salvation solely upon the grace and power of God. Whoever acknowledges these three great truths takes the standpoint of the Reformed Faith in which pure theism, pure religion, and pure grace, come to their rights.

Therefore it will not do to teach a "broad evangelicalism," defending simply the deity of our Lord and atonement through His blood, forgetting the absolute dependence of the sinner on the grace of God, and the Augustinian doctrines of sin and of grace.

I realize that it is a huge task I am undertaking and one at which I tremble. I look forward to it with a sense of un-

worthiness; but I shall try by the help of God to do my best in maintaining in this Seminary the teaching of the Reformed Faith.

And what other hope have we for the world? The world, as Dr. Lingle told us this morning, is in an evil state. Threatening shadows loom on the horizon. We dare not depend, for the salvation of the world, upon the choices of the human will, but only upon the grace and power of God. And so instead of relying on human help, we must take the standpoint of the Reformed Faith and say with the Psalmist: "I will lift up mine eyes unto the hills. From whence cometh my help? My help cometh from the Lord who made heaven and earth."

The Chairman: Dr. Benjamin Warfield was the vice president of the Alumni Association, and we fully expected that he should be its president from this day on. The badge of that office should have been placed in his hand today; but his is a vanished hand. He was a member of the Class of '76, which contributed three great teachers to this institution. I am told that that class is to be represented here today by the Rev. Charles S. Barrett.

Dr. Barrett: Mr. President: The Class of '76, you will all recognize, is a centennial class; and the fact that it had taken just one hundred years of our national life to produce such a class, would give you reason to expect that there would be something of a distinguishing character about it. Now what is that character? I think I may say it is the spirit of self sacrificing devotion and loyalty to this institution—the spirit that has made us ever ready to respond whenever we have been called upon to give a director or a trustee or a professor.

Again and again and again such calls have been made to us and we have responded.

Dr. Chas. Hodge once said something like this: "The noblest function of the Christian ministry is its self-perpetuation through the teaching and training of young men for the ministry." Taking this as a basis, we claim that our Class has a unique distinction. As our chairman has indicated we have given three professors to the Seminary and they have occupied very important chairs. One is now in the chair of Homiletics. We all know how important that chair is. It is to the chair of Homiletics that we must very largely look if that desire of Dr. Patton's publicly expressed some five years ago, is to be carried out. He expressed the wish that among the vessels for the ministry, there should be an elimination of the wooden ones. And, Mr. President, besides this there is another important task for the occupant of the chair of Homiletics—that of polishing the vessels of gold and of silver and of BRASS. This chair became vacant some seven or eight years ago. It remained vacant for quite a while, and it is a matter of surprise to some of us that this wise institution should have delayed so long in coming to the class of '76 for one to teach young men how to preach. But at length they did come, and we willingly responded, giving to them one who can teach both by word and example, J. Ritchie Smith.

We go back something like twenty years and find that the chair of New Testament Greek is vacant. The honored and beloved Dr. Hodge, the father of this new professor who has spoken so earnestly in our hearing, had been called to his reward. Who shall take his place? The eyes of the Seminary at once are

turned to a member of the Class of '76; and then one is called who unites in a rare way the genius of public oratory and careful, painstaking, accurate research. We had one that united a warm and loving heart with an affectionate disposition, making him the St. John of our Class, George Tybout Purves, long since called to his reward.

Go back five or six years further and the chair of Systematic Theology is vacant. This, the queen of the sciences, this chair honored by such men of God as Dr. Archibald Alexander, Dr. Charles Hodge, and Dr. Archibald Alexander Hodge—three great men; and where shall one be found to wear their mantle? The eyes of all are turned to a member of the Class of '76. In the theological sky has risen a star of the first magnitude; and the observers not only of this land, but of Scotland and of Holland and of Germany are turned. We see a brilliant young man, a man who was gifted of God with the highest faculties, with princely mental furnishings. It is Benjamin Breckenridge Warfield of the Class of '76 and he is called to the chair of Systematic Theology.

Mr. President, it has been my great privilege to have been a lifelong friend of Dr. Warfield. We formed our acquaintance over in the College. We were there together three years. Let me give you in closing a reminiscence. I remember the first Sabbath evening we spent together in the Seminary. We were seated together before an open window in Brown Hall. We drew our chairs close together and we sat there in the calm of a September evening. Our souls seemed to draw near together. An intimate relationship had been established when we were fellow students over in Princeton College, where he led the class.

This friendship had been cemented by a year of travel abroad. Together we had visited the largest cities. We had wandered through quaint old towns. We had spent a year or two travelling on foot among the Alps—I suppose we wandered for a thousand miles together. Day and night we were inseparable companions. And then we parted. Two years elapsed and then I came back and found him here, a student in the Seminary. He had not decided to study theology until nearly two years after leaving college. We sat together there in old Brown Hall, with reminiscences in our hearts. At last I turned to him and said, "What was it that decided you to enter the ministry?" I can see his face, the tender look that came into his face. He was very near to me just at that moment, now forty-three years ago. It seems as though it might have been only forty-three minutes ago. I can hear the very tone of his voice. He turned to me and said, "Because I think that in the work of the ministry I can do the most to repay the Lord for what he has done for me."

The Chairman: You have just elected as president of this Association Dr. Melancthon W. Jacobus. I have a telegram from him in which he asks, "What are the duties and obligations involved in the office? The coming year will be my Sabbatical year. I am uncertain what I will be doing and where I will be. Unfortunately prevented from attending Commencement this week. Confined to bed with an acute cold. M. C. Jacobus." This being his Sabbatical year, he will be able to give his whole time and attention to our affairs.

Dr. Jacobus was a member of the Class of '81, forty years ago, and I am told

that the Rev. Francis A. Wilber is to speak for that class.

Dr. Wilber: Mr. Chairman: In the Roman amphitheatre as the gladiators passed before the seat of the Emperor they were expected to say in Latin, "Morituri salutamus,"—we who are about to die salute you. The Class of '81, forty years old now, wishes it distinctly to be understood that it does not adopt that sentiment. We are not about to die. We are forty years young, and we propose to keep young as the years go on.

'81 does not need an eulogy as '91 did. Daniel Webster once said of Massachusetts, "She needs no eulogy. She speaks for herself." Eleven of our class have come up here to speak for the Class. We are an average class, not men of transcendent ability such as some of these incomparably distinguished classes of whom we have heard, from themselves. We are silent upon our own greatness. But while a class of somewhat commonplace men, we have had our great men. Cornelia, you know, pointed to her children, the future Grachii, and she said, "These are my jewels." We have two jewels—more than two in fact; but I shall name those of the first water. One of them is the one whom you have honored by making the president of your Association, our honored secretary for forty years, Melancthon W. Jacobus. He had expected to be here today, not to accept upon a velvet cushion your offer of this office; but to meet his classmates. He was to make up the full baker's dozen, and we are sorry, as you are sorry, that he could not be with us. Dr. Jacobus, as we all remember, is a theological professor in Hartford; and we have another

of that same high rank, Thomas Verner Moore of the Theological Seminary of the Pacific at San Anselmo, California. These men we look to always as our jewels.

But these are not the only jewels. They may be our diamonds, but we have other jewels as well. We have (I have to refer to my notes because there are so many of us) a missionary who is with us this afternoon, the Rev. John Alexander Ainslie of the ABCFM in Mosul in Mesopotamia. We have another one who is a college president, who is not here today, Thomas M. Stewart of Monrovia, Liberia, W. Africa.

We had among our classmates one other distinguished man whom I will not name because, to the embarrassment of the Class, he served time as a convict in a state penitentiary. All I will say of him is that on one occasion he took a text from which he preached a sermon. It was a text taken out of the story of the fall of Jericho, "the walls fell down flat." Well, whatever happened to the walls, we know that the preacher fell down flat. Dr. McGill, the Professor in charge, always tried to say something complimentary of the speaker if possible. On this occasion, he said nothing.

Besides these there were thirty-five others. The only nobility we had was our title (and, friends and brethren, the title itself gives true dignity to one who holds it)—Ministers of the Lord Jesus Christ! What patent to nobility is equal to that if it is rightly understood? I remember that when we came to graduate Dr. McGill said in his Chesterfieldian manner, "Gentlemen, I congratulate the Presbyterian Church upon having this class (I am not quite sure what his verb was, but he meant) let loose upon it." We pictured what the Church must be

and what a forward move it must take; and we felt that the Doctor was a discriminating critic. Some days afterwards Mel Jacobus happened to be at his house; and in order to find out, he said, "Doctor, what did you think of our sermons?" He had but one word of criticism—execrable! The worst of it is that he was right.

As to our professors I would say that our Class was unfortunate in the years of its residence in the Seminary. We came in in the fall just following the death of the incomparable Charles Hodge. I think nobody felt more keenly that loss than the cubs who assembled in the junior class. I well remember that no one, not even Dr. Green, could speak at the chapel without a quiver of emotion in his voice. Everybody felt that a prince had fallen in Israel, and we all felt that a father in theology was gone.

Then, we missed also the equally incomparable Dr. Patton. He came in later,—perhaps he stayed out until our class got through, feeling that it was useless. But we had these losses made up to us while we were here. First, of course, in term of years, we had Dr. Green. "Mount Sinai" we called him. Did you? And we felt the thunderings and lightnings and the quakings of that Mount. With him as our teacher, we could go up through the clouds and be sure that there were two tablets of stone written in Hebrew awaiting us. The other two, were the incomparable Hodges, Dr. Archie Hodge and his younger brother. We never knew which we loved the most. The fact is we had place in our hearts for both because they were so different, and yet each one so splendid in his way.

One more thought, and with that I close. I was over in the Library of the

College yesterday afternoon and my eyes fell upon these words which I copied for my own study. They are from the elegant pen of Dr. Henry van Dyke, himself also a Princeton man. In his book "Little Rivers" he wrote of a son and his father who had been out fishing. The father came to his son at the close of the day, saying, "Come, my boy, it is time to go," and then the author adds these words. "Dear Governor, you have gone out of the wilderness now and your steps will be no longer beside these remembered Little Rivers. But there is a river in the country where you have gone, is there not?—a river with trees growing all along it, evergreen trees, and somewhere by those shady banks, within sound of clear running waters, I think you will be dreaming and waiting for your boy, if he follows the trail that you have shown him even to the end." We have seen the trail of these our spiritual fathers in these shining hours of reunion. Let us too follow them even unto the end.

The Chairman: Boys never know how much they love their mother until they begin to care for her. This year will be a notable one in the history of Princeton Theological Seminary because the sons of this Seminary have been united in an effort to do something for her. You want to know what has been accomplished, and very briefly Dr. Beatie will speak to us about the things which are very important in his mind and in the minds of all of us.

Dr. Beatie: Mr. President and Gentlemen of the Princeton Seminary Alumni Association:

Of all the pieces of financing that in the providence of God, I have been called upon to undertake, this particular task with the Alumni Association of this

Seminary is at once the most delicate, the most difficult and the most hopeful.

You will appreciate the delicacy of the undertaking and I assure you that I feel it very sensibly. Coming from the outside as one who is not identified with you, as one who has not had the distinction of being numbered among the Alumni of this time honored institution, I feel the extreme delicacy of approaching the members of this Association with the proposition of making gifts to their Alma Mater.

I think you will see that the undertaking is delicate too, because the tables are turned; and the man who is ordinarily in his pulpit asking his people to make a very liberal offering, now finds himself being importuned to support a great cause. In this turned-table situation, you can see that the task is very delicate indeed, and not one of you appreciate it more fully than I.

It is also a difficult task, exceedingly difficult for the reason that men who have been trained in theological seminaries, who have received the benefits that come from that training, have not stopped to consider their obligations to these institutions now growing old in service. The obligation is there, but we have not recognized it. I was delighted when our chairman spoke as he did of what this Seminary is doing this year. He was right in saying that we never come to appreciate our mothers fully until we see that they need our help and give it; but it is difficult for us, who have enjoyed these benefits so freely, to bring ourselves to believe that our mothers, reputedly wealthy, actually need our support.

The task is difficult also because the appeal must be made by mail. It is one thing to make an appeal to a congrega-

tion into whose faces you are looking, and whose circumstances you fully understand. It is quite another thing, to make an appeal in letters to men whom you do not know personally, and who are scattered all over the world. In a previous effort some of you found out how difficult such a task is. I had not spoken to the members of our Committee about this particular phase of our work until one morning going in to one of our meetings in New York, I said to the President of the Seminary, "I have planned to send a series of letters on our work to members of the Alumni Association." "Well," he said, "in all seriousness and honesty of judgment," I think you can't get anywhere with that plan. We tried it out a few years ago in connection with our Centennial celebration. We had an excellent committee, the chairman being one of the outstanding men of the Alumni Association. The appeal was made by correspondence as you propose, but we did not get a dollar and the Chairman of that committee came to the conclusion that the effort was a waste of both time and money." I recognized the difficulty, but by way of reply said that I had sent out 120 of these letters to see what results we might reasonably expect before we asked our committee to adopt the plan. The letters worked, and one of the first men to respond to the appeal thus made, was the chairman of that committee who said that "it couldn't be done." No matter what his convictions may have been at that time, he expressed his interest in this undertaking by sending a substantial gift; and from that moment on to the present time, we have had results that have surprised and delighted every member of the Seminary staff and of the Special Committee entrusted with this special work.

But while the task is both delicate and difficult, it is also one of the most hopeful to which I have ever been called. It is hopeful on account of what has been accomplished. I am glad to be able to report to you that the Alumni Association of this Seminary has already responded to this appeal by subscribing \$71,454.13. This is a very good beginning; and I am fully convinced that this amount will be more than doubled when we shall have had time to hear from those who have replied favorably, but have not been able to send their response in tangible form.

The task is hopeful too because, in addition to making substantial subscriptions on their own account, the Alumni are interesting members of their congregations in this sadly neglected phase of the Church's work. Who among us has hitherto made a special effort to interest his people in the exceedingly important work of training the right kind of leadership for the Church? How many of our congregations have ever made an offering to a theological Seminary? Many members of this Association are now facing the need for earnest effort along this line; and they are turning the attention of many good men and women to this worthy institution as a suitable place to make large investments in the supremely important task of training the right sort of leadership for the Church. It is a most hopeful sign; and it augurs well for the future development of Princeton Seminary.

In conclusion let me say that in your response to this call from your Alma Mater, you are setting an example in the history of theological development; and you are placing yourselves in a position to be a tremendous factor in the expanding usefulness of this institution. In my judgment, the Alumni Association of this

Seminary virtually holds the keys to the line of development the Seminary will take as it goes on with its great task through the years. Having tested her training in your own experience, you know what courses of training are best adapted to the work of the Church as you find it. Furthermore you stand close to the men and women who are abundantly able to supply the funds needed for the larger development being planned. And you are in a position to exercise the most direct influence on the young men in your churches who will come here for their theological training. God grant that the entire Association may see the great opportunity and rise to it.

I have nothing but words of praise for this Alumni Association in the splendid financial response you are making, and for the interests you are focalizing on this institution by speaking of it to your people. In this way you are manifesting a helpful interest in the larger usefulness of the Seminary, as well as showing that delightful sentimental interest which grows more precious with the passing years. I therefore bespeak for this Association leadership in the development of the Seminary life; and in the application of that life to the needs of the Church as we face these difficult days.

Before I sit down, I think I ought to say that, including your subscriptions, we have reported to the Board of Directors a total of \$652,377.54. Considering the times through which we are passing, I don't believe any similar institution with only one special representative at work, can show a total like that. For some weeks past the way to the larger subscribers has been closed; and we find it necessary to bide our time, waiting until general financial conditions

are better. But what we have been able to accomplish under these conditions, is a sure prophecy of the complete success of our great undertaking when the way is providentially open for more aggressive work.

The Chairman: I am sure you want to hear from the President of the Seminary.

Dr. Stevenson: There are those who greatly enjoy such a thing as a financial campaign. Not having had much of a business training, my own feeling about it is a good deal like that of an old lady I heard of who said that she had always noticed that if she lived through March she lived through the rest of the year.

March with its raw winds, its sudden changes, frequent thaws, and then just as frequent chills, reminds me somewhat of the experience of one who has to engage in anything like a financial campaign, and I dare say that much as you love your *alma mater*, when it comes to the consideration of a financial question your feeling is somewhat like that of the Irishman who was asked to propose a toast to his mother-in-law, and replied, "To my mother-in-law! God bless her! However, I will not insist upon that!"

Some of you have already complained to me, and you have done it just as courteously as you could, that you have been importuned again and again. I did not dare to ask you what your response was, lest you might remind me of the newly wed colored man who said that his wife simply pestered him to death asking him for money, and when asked what she had done with all that money, he replied, "She ain't got it yet!"

The time is short and there are a number of classes to be heard from, but I do want to say this word in deep appreciation of the loyalty of the sons of this

great institution. Your loyalty is far different from that of a man out in Western Pennsylvania, from which section of the country I come, who in the days of the Revolution when there was a great deal of enthusiasm and people were putting on their knapsacks "Liberty or Death!" felt with his Scotch-Irish conscience that that was going a little too far, so he put on his knapsack, "Liberty or Badly Crippled!"

Some of you have been crippled financially for the sake of your *alma mater*. Some of you have not been willing to go so far. I was rather interested to hear from one alumnus, who explained why he could not do anything for the Seminary. He said his college was making a drive for a new fraternity house and for an extension of the athletic field and he was taxed rather highly for that and felt that he could not give anything for this theological institution which had really donated his education to him.

But those cases are very exceptional. The generosity with which the men of this Association have responded has been most touching, and, not to make any invidious comparisons, I think you would be willing to have me say this, that in the first place it has been most touching to know the way in which missionaries have responded. I have felt like sending back gifts from away over the seas from the missionaries of the Cross who receive only a little pittance and who have children depending upon them. In order that they might not be thought disloyal they have sent back ten dollars and as much as one hundred dollars as an expression of their interest in this institution. Another thing that has touched me greatly has been the loyalty of some of the older men, men who are superannuated, as they call them, honorably retired. One

of them totally blind and with no competence at all could not give anything, and yet in a great scrawling hand wrote back how much he loved the Seminary and did not wish to be understood that he did not have us in his heart. And another man who was without any means except the little he got from Dr. Masters' Board and who wrote back and said that he could not do much, but he did want us to know that we were in his mind and in his prayers, and he sent us back fifty cents. Coming from such a source, I felt that, like the widow's mite, that man has done better than all of them. And I thank God for that spirit.

You probably would like to know what we expect to do with this. That reminds me of a story I heard once of a Georgia cracker who came in from the country. He and his wife had never seen a railroad train, and when it rushed by them the large pup which they had with them started after it. They looked at each other in astonishment and Liza said, "Will he catch it, Jeremy?" And he said, "It ain't what's bothering me. I would like to know what he will do with the blamed thing when he does catch it!"

I suppose you want to know what we are going to do with this money. It would take a good while to tell you, but I think that first and foremost what you men want is that we keep these fundamentals on the basis on which alone we can build secure and strong, and that whatever is done shall be on that solid foundation, taking into account some of the suggestions that have been made and which I should very much like to discuss if there were time.

It is a great work, this of helping to train the future leadership of the Christian Church. I am proud and at the same time feel humbled at the thought of oc-

cupying such a position as I do in connection with the great mission of the Church. We need all to stand together in a time like this when, as Dr. Hodge has so forcibly reminded us, there is that which is wholly antagonistic to the faith of our fathers. But I think we do not need to be discouraged, as President Cairns, I think it was, said on his dying bed, we are engaged in the great conflict in which if we all unite there will be a great victory. I am sure of it.

The Chairman: We should hear from the Class of '96, the quarter centennial class. I understand that Dr. William L. Mudge will speak for this Class.

Dr. Mudge:

Mr. Chairman and Fellow Alumni: I wish that we might pause just here after that splendid appeal of Dr. Stevenson's. If I were to follow my own wish I would not speak, as the time is rapidly passing. Perhaps, however, because of my classmates, and because of your interest in the Class of '96, I ought to say a few words.

Some of you have heard of the chameleon which was placed upon a red piece of cloth and turned red, upon a black piece of cloth and turned black, upon a blue piece of cloth and turned blue, and then upon a Scotch plaid and burst. I feel as though I would be in some such predicament if I were to tell you all that I know of the Class of '96.

We have the largest and best Class that has ever been graduated from Princeton Theological Seminary, and we do not intend to talk on the surface, we are going to prove it to you.

I am sure you will all agree that it is the largest Class when I tell you that we have had connected with it one hundred and three persons. That is a Semi-

nary in itself. We have representatives in our Class in twenty-four states, the District of Columbia and the Philippine Islands. We also have representatives in Great Britain, both in Canada and Ireland, and in foreign countries, in China, Japan and New Zealand. We, therefore, own half of the United States, and will soon control the rest, and have in our possession a large part of the outlying countries of the world. Nor is that all. One of our number lives near Lake Erie and has invited us to "drop in and see him." Not only is the land our possession, but the water too, nothing stronger. We, therefore, will soon own the universe, and I advise you to look out for the rising generation. It is rising very rapidly.

If it is true that it is the largest Class, I desire also to show you that it is the best Class, and this will be just as easy to do.

Some of us can remember a remark that Dr. DeWitt used to make to us. He would say "Gentlemen, your Class is the largest that has ever been in any Seminary in all the world," and then in the midst of an impressive silence which followed our over-generous applause, he would raise his hand and add "But, gentlemen, I have said nothing at all about its quality." Notwithstanding, we can prove to you that we have quality as well as quantity.

We have seven missionaries, five in China, one in Japan and one in New Zealand. We have six presidents, the President of the Presbyterian Theological Seminary of Kentucky at Louisville, Kentucky; two college presidents, the President of Blackburn College, Carlinville, Illinois, the President of the North Japan College, Sendai, Japan; the President of the Silliman Institute at Dum-

aguete, Philippine Islands, who has occupied that position from the very beginning of the Institute; the President of the National Community Board, Washington, D. C.; and the President of the International Reform Bureau.

But that is not all. We have one vice-president, the Vice-President of that University which is to be such an important influence in the future of the world, the University of Peking. We have five professors, who are teaching Theology, Sociology, Bible, Greek, and New Testament Literature and Exegesis; and we have had Classmates who have filled the chairs of Pastoral Theology and of Church History. We could make a Seminary as well as man a Seminary. Even that is not all.

We have four secretaries in our Class; a Secretary of the Board of Home Missions of the Presbyterian Church, U. S. A., an Associate Secretary of the World's Sabbath School Association, an Overseas Secretary of the International Young Men's Christian Association, the Executive Secretary of the Pennsylvania Federation of Churches, who is a member of Mr. Hoover's National Committee for European Relief; and a Field Representative of Religious Education for the Synod of Michigan.

Is that all? Time fails me to tell of the glories of this wonderful Class. In addition we have over fifty who are doing splendid work as pastors in the Homeland, and many of these have responsible positions outside of their own fields in the life and work of the Church. So let it be known far and wide that ours is not only the largest but the best Class that has ever been graduated from this Seminary.

But we are not here to glorify our Class. We are rather here to tell you

about these things, so that you will know what the Seminary has been able to do through us, with the blessing of God, for the world. In view of what has just been said by Dr. Stevenson, I am sure you will be glad to hear that we are ready to stand by Princeton Seminary in this Equipment and Endowment Campaign for two reasons, and very briefly.

First of all because we believe that the Seminary places emphasis upon the preparing of an Educated Ministry that has felt in a personal way the power of the Gospel of Jesus Christ. When Paul wrote "I am not ashamed of the Gospel of Christ," he was not quoting from a manuscript. As some one has well said. "He was dipping his pen in his own life blood. He knew what he believed because he knew whom he believed," and what the world needs today is more men who have been at Calvary and to whom the Cross is not a decoration but an incarnation.

Secondly we believe in supporting the Seminary, because after having trained such a ministry, it seeks to send these men forth with an irresistible divine call to preach the Gospel, which is the only solution to the problems of our day. I wish I had time, Mr. Chairman, to tell you of the replies that have come to us from men out on the field, men who have been in the thick of the fight for a quarter of a century. Here are one or two of them. "I see no reason to change the Gospel with which I left the Seminary." "This old world of ours still needs the old-fashioned Gospel that shall be lived and preached in all its simplicity and power."

We are not over anxious about the disturbances and revolutions of our time. They do not discredit the Gospel, they

demand it. They give to the Gospel its opportunity. What the world needs is not theory, it needs power, and a lot of it. As Dr. Lingle said this morning that power can come from only one source; and it is sufficient to push society and the world up hill for in some directions they have been going rapidly down hill. That power is the power of the Gospel. It is not the power of man. It is the power of God.

We are glad to pay this brief tribute to our Alma Mater for the preparation she has given us for our life work, and we, the greatest of all the Classes (silence gives consent) pledge ourselves here and now, as we have already shown by our Reunion Gift of six thousand dollars, to do what we can by our giving, by our

influence and by our efforts for the greatest of all Seminaries.

The Chairman: Is there another class that can overtop the Class of '96? If so, we should be very glad to hear from them.

No time was left for the class reports and conference on the Seminary program of expansion. We therefore give the reports up to the minute of going to press, in the following section of the Bulletin. We are sure that it will be of special interest to every alumnus; and on the basis of it, plans for a conference at some future time may be made—a conference in which the voice of the Alumni will be gladly heard, on all the questions affecting the continued usefulness of their Alma Mater.

Class Roster and Class Gifts

This section of the Bulletin will be of special interest to the members of the Alumni Association. In accordance with the plan previously announced, we are giving the name, location and work of each and every living alumnus, arranged according to classes. Before the list was compiled, we sent a special request to each alumnus for the latest information concerning his work, and insofar as that request was complied with, we have corrected our records according to the information given. The record is submitted on the following pages. It will put you in touch with the members of your class. It will enable you to locate the Seminary

men you have known. It will indicate the work in which the active members of the Alumni Association are engaged. It will give you a new conception of the size of the Seminary family to which you belong. It will show the response of the several classes to the call to larger service made by their Alma Mater.

Will each reader of this section of the Bulletin who can furnish information concerning any alumnus whose address is not correct and complete, please send that information to the Rev. Robert M. Russell, Jr., Secretary of the Seminary Alumni Association, Princeton, N. J.

CLASS OF 1852—MEMBERS LIVING

ALFRED POMEROY BOTSFORD, D.D., H.R., Woodbury, N. J.

Members of the Class During Previous Years of the Course

THOMAS P. GAW, address unknown.

JAMES ORR IRVINE, address unknown.

GEORGE WILLIAM HARLAN, Graduate Student, Farmington, Mo.

CLASS OF 1853—MEMBERS LIVING

None of the graduates of this class are living.

Members of the Class During Previous Years of the Course

ALFRED BAGBY, D.D., Baptist Church, Richmond, Va.

JOHN JOHNSTONE, address unknown.

CLASS OF 1854—MEMBERS LIVING

THOMAS B. NEIL, in business, address unknown.

CLASS OF 1855—MEMBERS LIVING

EZRA F. MUNDY, Ambler, Pa.

CLASS OF 1856—MEMBERS LIVING

JOSEPH WILLIAM LEWIS, D.D., address unknown.

Members of the Class During Previous Years of the Course

ALEXANDER McLEAN, address unknown.

CLASS OF 1857—MEMBERS LIVING

JAMES SNODGRASS SIMONTON, Prof. Em., W. & J. College, Washington, Pa.

CLASS OF 1859—MEMBERS LIVING

CHARLES MANLY, D.D., H.R., Buena Vista, Va.

JAMES HERVEY CLARK, 908 N. Logan St., Minneapolis, Minn.

CLASS OF 1860—MEMBERS LIVING

JOSEPH HARRISON BARNARD, D.D., H.R., Madison, Indiana.

ISAAC ALSTYNE BLAUVELT, D.D., Pastor Emeritus, Elizabeth, N. J.

Members of the Class During Previous Years of the Course

JOHN GARDINER PENNEY, Baptist Church, address unknown.

CLASS OF 1861—MEMBERS LIVING

WILLIAM HENRY CAIN, address unknown.

SAMUEL THOMSON CARTER, D.D., Congregational Church, 915 Hillside Ave., Plainfield, N. J.

SAMUEL ALDEN FREEMAN, Pastor Presbyterian Church, Westernville, N. Y.

JAMES MCCOMMON MORRISON, H.R., 575 E. Morrison St., Portland, Oregon.

JOHN STEVENS STEWART, D.D., Pastor Emeritus, Towanda, Pennsylvania.

Members of the Class During Previous Years of the Course

JOHN HENRY CARPENTER, D.D., Ph.D., 1521 Washington St., Lincoln, Neb.

WILLIAM MACON COLEMAN, Ph.D., address unknown.

SMITH CURTIS, lawyer, Beaver, Pa.

JAMES JAMIESON, address unknown.

CHARLES LEMUEL THOMPSON, D.D., LL.D., Sec'y., 156 Fifth Avenue, New York City

GEORGE WELLS, lawyer, Omaha, Nebraska.

Graduate Students

C. M. McKERACHER, address unknown.

CLASS OF 1862—MEMBERS LIVING

KENNETH JAMES GRANT, D.D., 2 Vernon Street, Halifax, N. S., Canada.

JOHN HERSCHEL MORRISON, D.D., 305 North Jefferson Avenue, Peoria, Ill.

EDWARD HASLEY SAYRE, Gering, Neb.

HENRY BURMAN TOWNSEND, D.D., H.R., Bedford, Pa.

Members of the Class During Previous Years of the Course

LITTLETON PURNELL BOWEN, D.D., infirm, Presbyterian Church U. S., Berlin, Md.

Graduate Students

J. B. CONYERS, address unknown.

CLASS OF 1863—MEMBERS LIVING

JOHN CHARLES BEINHAEUER, address unknown.

OLIVER STONE DEAN, D.D., Passaic, N. J.

CHARLES CAMPBELL HERSMAN, D.D., LL.D., Prof. Union Theological Seminary, Richmond, Va.

WILLIAM BLACKMORE MARSH, Congregational Church, 1296 Franklin Ave., Columbus, Ohio.

WILLIAM JOSEPH PARROT, address unknown.

Members of the Class During Previous Years of the Course

GEORGE ALEXANDER GORDON HUTCHISON, H.R., 5663 Hub St., Los Angeles, Cal.

WILBUR FISK MISTER, address unknown.

CLASS OF 1864—MEMBERS LIVING

FREDERICK BATES, address unknown.

PETER HAVERLY BROOKS, D.D., H.R., 84 N. Franklin St., Wilkes-Barre, Pa.

SAMUEL HENRY HOWE, D.D., Pastor Park Congregational Church, Norwich, Conn.

THOMAS SCOTT JOHNSON, D.D., Pastor Emeritus, Beaver Dam, Wisconsin.

JOSEPH CLARK KELLY, Sunbury, Pa.

JAMES MEEKER LUDLOW, D.D., Pastor Emeritus, 1st Presbyterian Church, East Orange, N. J.

GEORGE CROWE POLLOCK, D.D., H.R., 30 Spalding St., Norwich, Conn.

JOHN RULE, Goshen, Kentucky.

RICHARD WYLIE, Pastor Presbyterian Church, Napa, Cal.

THEODORE STEPHEN WYNKOOP, 48 Mercer St., Princeton, N. J.

Members of the Class During Previous Years of the Course

ALFRED BRITTIN BAKER, D.D., P. Em., Trinity Protestant Episcopal Church, Princeton, N. J.

WILLIAM BROWN, address unknown.

JOHN DEWITT, D.D., LL.D., Prof. Em., The Theological Seminary, Princeton, N. J.

CHARLES DOR KELLOGG, Pastor The Presbyterian Church, Hudson Falls, N. Y.

WILLIAM APPLETON LAWRENCE, in business, 87 Shelton Ave., Jamaica, Long Island, N. Y.

CLASS OF 1865—MEMBERS LIVING

JAMES MCGREGOR ALEXANDER, D.D., H.R., 1217 Trenton St., Los Angeles, Cal.

HENRY BRANCH, D.D., 3302 Clifton Ave., Baltimore, Md.

ROBERT ALLEN DAVISON, D.D., H.R., Falls Church, Va.

WILLIAM ADAMS FERGUSON, D.D., H.R., Rushsylvania, Ohio.

OLIVER HEMSTREET, H.R., Rehoboth, Del.

WILLIAM ALEXANDER HOLLIDAY, D.D., 1021 Park Ave., Plainfield, N. J.

SOLOMON CLARKE McELROY, Jonesville, N. Y.

JAMES MICHAEL NOURSE, H.R., Westminster, Md.

FRANCIS LANDEY PATTON, D.D., LL.D., Ex-Pres. Princeton Theo. Sem., Warwick, Bermuda.

GEORGE LANSING RAYMOND, L.H.D., Stoneleigh Court, Washington, D.C.

EDWARD GRIFFIN READ, D.D., H.R., 825 Second Place, Plainfield, N. J.

GEORGE LOCKWOOD SMITH, Cedarville, N. J.

Members of the Class During Previous Years of the Course

BENJAMIN ANGIER DEAN, Congregational Church, Box 178, Berea, Ky.

FRANCIS JOEL FAIRBANKS, Pastor Second Congregational Church, S. Royalston, Mass.

JOHN R. FISHER, D.D., Cambridge, N. Y.

ALVA AZIZA KNIGHT, 5252 Fourteenth Ave., N. E., Seattle, Wash.

GEORGE GARDNER PHIPPS, Congregational Church, 1193 Walnut St., Newton Highlands, Mass.

JOHN JAMES THOMPSON, H.R., Balston Springs, N. Y.

SAMUEL HUSTON THOMPSON, D.D., LL.D., 1041 Murray Hill Ave., Pittsburgh, Pa.

JOSEPH CAMPBELL WYCKOFF, New Canaan, Connecticut.

CLASS OF 1866—MEMBERS LIVING

HENRY SEYMOUR BUTLER, D.D., Evangelist, Apartment 4, The Kenesaw, Washington D. C.

WILLIAM OLIVER CAMPBELL, D.D., Pastor Em., The Presbyterian Church, Sewickley, Pa.

WILLIAM CUTTER CONDIT, D.D., Pastor First Presbyterian Church, Ashland, Ky.

THOMAS HACKETT HENCH, D.D., H.R., Carthage, Mo.

WILLIAM WHITE KNOX, D.D., P. Em., 1st Presbyterian Church, New Brunswick, N. J.

JOHN FOUNTAIN MARTIN, address unknown.

PAUL HENRY PITKIN, Professor, Pitkin's School of Languages, Springfield, Mass.

WALLACE RADCLIFFE, D.D., LL.D., Pastor N. Y. Ave., Presb. Church, Washington, D. C.

DAVIS LINCOLN RATHBUN, H. R., Santa Rosa, Cal.

HENRY ULYATE SWINNERTON, Ph.D., P. Em. Presbyterian Church, Cherry Valley, N. Y.
 WILLIAM THOMAS WILKINS, retired, Trenton, Ontario, Canada.

Members of the Class During Previous Years of the Course

SAMUEL AUGUSTUS HAYT, D.D., Librarian, Watertown, N. Y.
 JOHN KINGDON, address unknown.

CLASS OF 1867—MEMBERS LIVING

THEODORE ALLING BALDWIN, Newark and Essex Trust Co., Newark, New Jersey.
 WILLIAM BALDWIN, The Pennhurst, Atlantic City, N. J.
 CALVIN WHITEFIELD COURTRIGHT, Oakland, Cal.
 HUGH CROZIER, H.R., 20 Tiffany St., Guelph, Canada.
 GEORGE THOMAS LEBOUTILLIER, Episcopal Church, Newark, N. Y.
 JOHN MANNING LINN, 2534 Burling St., Chicago, Ill.
 GEORGE MACBETH MILLIGAN, D.D., LL.D., Toronto, Ontario, Canada.
 ROBERT JOHN ORR MOORE, Ringsend, County Derry, Ireland.
 RICHARD CARY MORSE, 347 Madison Avenue, New York City.
 ARTHUR ROSE, 17 Fitzwilliam Ave., Belfast, Ireland.
 HENRY CLIFTON THOMSON, D.D., 1408 Armadale Avenue, Los Angeles, California.
 ELWOOD MORRIS WHERRY, D.D., Missionary, Ludhiana, Punjab, India.
 CHARLES WILTSHIRE WOOD, Evangelist, Rochester, New York.

Members of the Class During Previous Years of the Course

EDWARD HERRICK GRIFFIN, D.D., LL.D., Johns Hopkins Univ., 827 Park Ave., Baltimore, Md.
 CORNELIUS LADD KITCHEL, teaching, New Haven, Connecticut.
 HENRY LEUTZINGER, address unknown.

Graduate Students

A. McLENNAN, address unknown.

CLASS OF 1868—MEMBERS LIVING

MATTHEW HENRY CALKINS, D.D., H.R., Mifflinburg, Pennsylvania.
 JAMES SHARON MCCOY, Box 151 General Post Office, New York City.
 SAMUEL HUNTER MCKOWN, H.R., Donnelly Hotel, Tacoma, Washington.
 BENJAMIN CORY MEEKER, H.R., Emporia, Kansas.
 JOSEPH ROBERT MILLIGAN, D.D., Pastor St. Georges Presbyterian Ch., St. Georges, Del.
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CLASS OF 1889—MEMBERS LIVING

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 JOSEPH CHALMERS HARVEY, LL.D., Newtown, Pennsylvania.
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CLASS OF 1890—MEMBERS LIVING

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 WILLIAM WALTER WARNE, Norwich, North Dakota.

Graduate Students

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 JOHN WILLIAM SMITH, D.D., Warren, Pennsylvania.

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 RALPH ALDEN WAGGONER, Kirksville, Missouri.
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 WASHINGTON ERWIN PATTON, Lingle, Wyoming.
 PAUL EDMOND RATSCH, S. S., Millwood, Washington.
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CLASS OF 1912—MEMBERS LIVING

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RAYMOND SELBY, address unknown.

VICTOR STEINBERG, Pastor Grace Reformed Church, Whitewater, Kansas.

ROY WILLIS WENZLICK, Y. M. C. A., 4045 Russell Avenue, St. Louis, Missouri.

CLAYTON HILL ZUSE, Pastor First United Brethren in Christ Church, Lake Odessa, Mich.

Special Students

HENRY MOSES FOSTER, Pastor Presbyterian Church, Waverly, Tennessee.

Graduate Students

CHARLES WALTER ANSCHUTZ, 1209 Locust Street, Philadelphia, Pennsylvania.
 WILLIAM BECKER, Waukon, Iowa.
 HESSEL BOUMA, Pastor First Holland Reformed Ch., 159 N. 1st St., Paterson, New Jersey.
 LEVI WRIGHT DAVIS, Howard University, Washington, D. C.
 GEORGE GORIS, Pastor Christian Reformed Church, Coopersville, Michigan.
 URIAH ABRAHAM GUSS, Pastor Northport Presb. Church, Northport, Long Island, N. Y.
 JACOB LOTT HARTZELL, Siam Presbyterian Mission, Lakawn, Lampang, Siam.
 JAMES G. HUNT, D.D., Professor, Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania.
 LEROY TATE NEWLAND, Missionary Presbyterian Church, U. S., Kivangju, Korea.
 HENRY SCHULTZE, 1127 Edwards Hall, Yale Station, New Haven, Connecticut.
 CHARLES WILLIAM SQUIRES, S. T. D., Pastor Leighton Presb. Church, Leighton, Pa.
 TOKUMARU MITSURU TOMIDA, Torimachi 2 d, Tokushima, Japan.
 HENRY VERDUIN, Pastor Christian Reformed Church, Crookston, Nebraska.
 ARTHUR RUDOLPH VAN GRUENIGEN, 202 East Enterprise Street, Abilene, Kansas.
 GUY DEARDORFF WINGERD, Pastor Presbyterian Church, Sparrows Point, Maryland.

CLASS OF 1920—MEMBERS LIVING

WILLIAM WALLACE BANCROFT, "in graduate work," 3653 North 15th St., Philadelphia, Pa.
 AUGUSTUS EUGENE BENNETT, Pastor Witherspoon Street Presb. Church, Princeton, N. J.
 ARTHUR VICTOR BOARD, Mount Pleasant, Utah.
 JOHN HOWARD BRAUNLEIN, Pastor Ridgely Street Presbyterian Church, Baltimore, Md.
 JOSEPH MCCLUNG BROWNLEE, Asst. R. Calv. Epis. Ch., 209 Cliveden Ave., Germantown, Pa.
 ROBERT LORENZO CLARK, JR., Pastor First Presbyterian Church, Braddock, Pennsylvania.
 MARION URI CONDITT, student, c/o Mrs. Edes, 18 Gilmour Road, Edinburgh, Scotland.
 MICHAEL FARRY DAVIS, Pastor Methodist Church, Mt. Joy, Pennsylvania.
 EARL HANNUM DEVANNY, Pastor Presbyterian Church, Mattituck, L. I., N. Y.
 HARRY DAVIS FLEMING, Belleville, Pennsylvania.
 MARCUS GRETHER, 435 E. 11th Street, Loveland, Colorado.
 JOSEPH ISAAC GULICK, Soda Springs, Idaho.
 ALVIN BARTLETT GURLEY, 257 Harvey Street, Germantown, Pennsylvania.
 THERON HEWITT, Pastor Presbyterian Church, Marlboro, New York.
 GIBSON REID JOHNSON, Fellow, studying in Edinburgh.
 HERBERT SARKIS KALAJIAN, 24 Edwards Place, Princeton, N. J.
 FRED TENNYSON MCGILL, Missionary, Montgomery, Punjab, India.
 PAUL ADAM GEHR MACHEMER, Pastor Faggs Manor Church, Cochranville, Chester Co., Pa.
 ALAN KENNETH MAGNER, Milroy, Pennsylvania.
 DONALD BEALES MUMMERT, Montgomery, Pennsylvania.
 PAUL PRICHARD, Pastorale in southern California, address unknown.
 JOHN ROUZIE SAUNDERS, Missionary, M. E. Ch., S., 48 Jeronymo Coelho, Porto Alegre, Brazil.
 LUDWIG CONRAD SCHAUMBURG, Cadiz, Spain.
 JAROSLAV SKALA, 31 East 17th Street, New York City.
 ALPHEUS WALDO STEVENSON, JR., Missionary, Casilla 645, Concepcion, Chile, S. A.
 MORTIMER MENVILLE STOCKER, Missionary, Montpelier, Idaho.
 JOSEPH CLYDE STUART, Pastor First Presbyterian Church, Berwick, Pa.
 COOVIRT RICHARD THOMAS, student, 1164 Taylor Hall, New Haven, Connecticut.
 JAMES KELLY UNGER, Missionary to the Lepers, Kwangju, Korea.
 JOHN WINFIELD VOORHIS, Pastor First Presbyterian Church, Paoli, Chester Co., Pa.
 RUSSELL HARRISON WOLTZ, Missionary, Manti, Utah.
 LEIGH ORVILLE WRIGHT, 24 East College Avenue, Springfield, Ohio.
 ANDREW VEETEH WU, Hangchow, China.

Members of the Class During Previous Years of the Course

ROY HERMAN GREELING, address unknown.
 JOHN BARR KEENA, address unknown.
 HOWARD DAVID RHEA, address unknown.
 CHARLES LEROY SEAMAN, Mina, South Dakota.
 MARTIN VAN DYKE, Paterson, New Jersey.
 SYLVANUS ROY WELTY, 103 N. Detroit Street, Buchanan, Michigan.
 CHARLES ELLSWORTH WILSON, Casey, Iowa.

Special Students

WILLIAM ERNEST BASKERVILLE, Missionary, Brookings, Oregon.
 STUART KNAPP BEECHER, Sennett, New York.

WILLIAM EWART DUDLEY, Princeton, Illinois.
 JOHN WALTER HOUCK, Enhaut, Pa.
 JOHN WILLIAM SEXTON, Green City, Missouri.

Graduate Students

ARTHUR REINHOLD ACHTEMEIER, Cheney, Kansas.
 WILLIAM WALKUP BOYCE, JR., Pastor, Associate Reformed Pres. Ch., Mooresville, N. C.
 JAMES WALKER BROWN, Clio, South Carolina.
 JAMES LYONS CHESTNUT, 2318 Madison Square, Philadelphia, Pennsylvania.
 FREDERICK HENRY DEJONG, McKee, Jackson County, Kentucky.
 FRANK DEROOFS, Springfield, South Dakota.
 DAVID LINTON DOHERTY, Pastor Beemerville Presb. Ch., R. D. No. 3, Sussex, New Jersey.
 HUBERT FRANK DORAN, Pastor M. E. Church, Groveville, New Jersey.
 RUBEN ELLIKER, Marengo, Iowa.
 CHARLES CALVERT ELLIS, Professor, Juniata College, Huntingdon, Pennsylvania.
 COURTENAY HUGHES FENN, Presbyterian Mission, Peking, China.
 ROBERT CALVIN GRIER, Pastor Asso. Reformed Presb. Ch., Columbia, South Carolina.
 BUFORD LINDSAY HAMILTON, Pastor Asso. Reformed Presb. Ch., Troutmans, North Carolina.
 WILLIAM HAWTHORNE, Pastor Bloomsbury Presbyterian Church, Bloomsbury, New Jersey.
 GERHARDUS JAMES HOLWERDA, 149 Haledon Avenue, Paterson, New Jersey.
 JOHN KUIITE, 168 West 16th Street, Holland, Michigan.
 WALTER MCCARROLL, Beaver Falls, Pennsylvania.
 HERMAN MOES, Pastor Third Christian Reformed Church, Chicago, Illinois.
 JAMES RALPH NEALE, Pastor United Presbyterian Church, New Wilmington, Pennsylvania.
 JOSEPH STEIGENGA, R. R. No. 1, Haworden, Iowa.
 FRANK EMANUEL STUCKI, Hillsdale, Oregon.
 KICHISUKE SUZUKI, Pastor Federated Japanese Church, San Francisco, California.
 LAMBERT VAN HAITSMAN, ZEELAND, R. R. No. 4, Michigan.
 FRANK DECATUR WHITE, Havre, Montana.
 MARTIN J. WYNGARDEN, Student Univ. of Pennsylvania, 4321 Walnut St., Philadelphia, Pa.
 PETER YFF, 349 West 107th Street, Chicago, Illinois.

CLASS OF 1921—MEMBERS LIVING

EDWARD JOHN ARDIS, Ass't Pastor First Presbyterian Church, Decatur, Illinois.
 JOHN DALES BUCHANAN, further study, Monmouth, Illinois.
 GEORGE BRUCE CAMERON, Agent American Bible Society, Manila, P. I.
 CALVIN PARDEE ERDMAN, Ass't Pastor Fourth Presbyterian Church, Chicago, Illinois.
 HENRY GERHART FARIES, further study, Philadelphia, Pennsylvania.
 KENNETH JOSEPH FOREMAN, further study, Montreat, N. C.
 MARK BROWN GRIER, further study, Camden, Alabama.
 HORACE EMERY HOOVER, Director of Religious Education, South St. Presb. Ch., Syracuse, N. Y.
 PAUL RUSKIN KIRTS, Literary Work, Presb. Bd. of Pub. and S. S. Work, Philadelphia, Pa.
 CHESTER KINDIG LEHMAN, Professor, Eastern Mennonite School, Harrisonburg, Va.
 ROLAND BRUCE LUTZ, Pastor Temple Presbyterian Church, Philadelphia, Pa.
 WILLIAM MCCLANAHAN MILLER, JR., Ivy Depot, Virginia.
 THOMAS MARSHALL MORSEY, Pastor Presbyterian Church, Birmingham, Pennsylvania.
 ROBERT HUGH OWEN, travelling abroad, Ripon, Wisconsin.
 ANDREW RICHARDS, Pastor Presbyterian Church, New Gretna, N. J.
 JOHN EDWIN SLATER, further study, Neepawa, Canada.
 DWIGHT RANDOLPH SNYMAN, further study, Princeton, New Jersey.
 HOWARD DAVIS TALBOTT, Ass't Pastor Church of the Covenant, Washington, D. C.
 JOSEPH ERNEST TOPE, Belfry, Montana.
 JOHN TOWNLEY, Pastor Presbyterian Church, Middletown, Delaware.
 STEFANUS FRANCOIS WEICH, further study, Princeton, New Jersey.

Special Students

WILLARD GLENN PURDY, Pastor Grace Presbyterian Church, Montclair, New Jersey.

Graduate Students

LEONARD MARION BRAAM, Pella, Iowa.
 QUIRINUS BREEN, Lynden, Washington.
 JOHN RUSSELL BUCHER, Pastor Church of God, Mechanicsburg, Pennsylvania.
 HARRY OSWALD BUSH, Pastor Presbyterian Church, Mt. Pleasant, New Jersey.
 CLIFFORD WESLEY COLLINS, Pastor Reformed Episcopal Church, Havre de Grace, Maryland.
 SAMUEL RUSSELL CURRY, Denver, Colorado.
 HENDRICK ADRIAN DE WET, Pastorate in South Africa, Manana, South Africa.

MONROE OASTES FALLS, further study, Pottsville, Arkansas.
 HARRY DAVIS FLEMING, Belleville, Pennsylvania.
 SODAO FUJISAWA, further study, Iwateken, Japan.
 FIEDE HIBMA, Maurice, Iowa.
 CORNELIUS HENRY HOOK, Wellsburg, Iowa.
 HENRY O. HOSPERS, Holland, Michigan.
 YOSHITARO IMAMURA, Tokyo, Japan.
 KEIGAKU KAKUDA, further study, Princeton, New Jersey.
 LOUIS ROBERT KING, Pastor Presbyterian Church, Farmington, Missouri.
 JOHN KUIE, Holland, Michigan.
 MIKKEL LONO, Nunda, South Dakota.
 HOWARD WESLEY MCKINLEY, Newburgh, New York.
 WILLIAM MASSELINK, Edgerton, Minnesota.
 CHARLES MATEAR, 2 St. Columbs St., Glenferria, Victoria, Australia.
 MASAO NAGASAWA, further study, Princeton, New Jersey.
 HUGH MACLEOD NEWLANDS, Ventnor, New Jersey.
 WILLIAM LEE NEWMAN, Pastor Presbyterian Church, Radford, Virginia.
 WILLIAM CHILDS ROBINSON, Pastor Gettysburg Presbyterian Church, Gettysburg, Pa.
 RICHARD ALBERT ROZEBOOM, further study, Grand Rapids, Michigan.
 ALFRED ERIC SCOTT, Portrush, Ireland.
 JOHANNES VAN BEEK, Grand Rapids, Michigan.

CLASS GIFTS

CLASS	MEMBERS LIVING	NUMBER GIVING	TOTAL TO DATE	CLASS	MEMBERS LIVING	NUMBER GIVING	TOTAL TO DATE
1852	4	1	\$ 25.00	1891	54	15	\$3625.00
1855	1	1	10.00	1892	61	11	732.00
1857	1	1	300.00	1893	66	7	700.00
1859	3	2	120.00	1894	79	13	1015.00
1862	6	1	100.00	1895	87	15	2020.00
1864	13	2	125.00	1896	99	22	6215.00
1865	20	6	740.00	1897	90	17	2375.00
1866	13	4	810.00	1898	84	5	805.00
1867	17	1	100.00	1899	96	22	4405.50
1868	13	1	25.00	1900	96	21	*7475.00
1869	16	7	561.00	1901	68	9	735.00
1870	13	4	1325.00	1902	62	9	950.00
1871	21	2	200.00	1903	69	14	1150.00
1872	13	2	200.00	1904	57	10	1462.00
1873	28	6	505.00	1905	85	11	2430.00
1874	25	4	1205.00	1906	83	13	1890.00
1875	22	6	230.00	1907	84	18	2255.00
1876	16	8	815.00	1908	78	13	1350.00
1877	32	7	1615.00	1909	65	10	1340.00
1878	33	10	645.00	1910	63	16	2190.00
1879	25	6	415.00	1911	57	8	805.00
1880	31	5	425.00	1912	81	10	1405.00
1881	33	6	930.00	1913	84	16	1215.00
1882	42	11	802.00	1914	68	13	1175.00
1883	35	4	295.50	1915	82	23	2225.00
1884	37	5	525.00	1916	80	21	2694.63
1885	41	10	985.00	1917	76	11	1000.00
1886	55	8	575.00	1918	75	24	2585.00
1887	50	4	275.00	1919	72	17	1380.00
1888	50	8	1460.00	1920	71	15	1123.50
1889	57	10	1925.00	1921	50	2	250.00
1890	66	14	1215.00	* \$400.00 conditional.			

Grand total subscribed to date by members of the Alumni Association.....\$81,375.13

The members of the Alumni Association have made this record. We leave it to them to interpret it. Many have given most generously. Others are expecting to subscribe and to influence their friends to contribute to this worthy cause. To us the record of Class Gifts is a prophecy of a new day for the Alumni Association in its influence upon the expanding development of the Seminary.

Latest Alumni News

Class Reunions

1876

The following members of the Class of 1876 took dinner together at the home of Professor J. Ritchie Smith, D.D., on Monday evening, May the second, Drs. Charles S. Barrett, Henry Rumer, William Boyd, William Dayton Roberts, and J. Ritchie Smith.

It is noted with regret that Dr. Roberts died on Thursday, May the fifth.

1881

The following letter furnishes an interesting account of the reunion of this class:

"In reply to your request for a brief report of the meeting of the Class of 1881, I send the following from memory:

"We met on Monday evening, May 4th, at the Nassau Club, where we had a bountiful dinner provided for the class by the generosity of Dr. Jacobus, our Class Secretary. Our greatest regret was that on account of illness, our host was not able to be with us.

"There were eleven members present—John A. Ainslee, Adolos Allen, Rufus H. Bent, Charles Everett, David O. Irving, W. T. Kruse, George A. Marr, Willard S. McEachron, W. L. Pearson, Francis A. Wilbur and Daniel Williams. Letters of regret were read from many of the absent ones and an experience meeting was held. Each one present gave a brief account of his activities since our last reunion in 1916. The meeting broke up at an early hour.

"The next day we held a short devotional and business meeting in Stuart Hall. Afterwards we proceeded in a body to enjoy the Alumni Luncheon, where our class was represented in the speaking by Dr. Wilber. We all recognized and appreciated the honor conferred upon our class when our Secretary, Dr. Jacobus, was chosen as the President of the Alumni Association for the ensuing year. After the Alumni Association meeting, we separated with the hope that we will have a still larger representation at our 45th reunion five years hence."

"Very truly yours,

"DAVID O. IRVING."

1891

The thirtieth reunion of the Seminary Class of 1891 was held on Monday evening, May the second, at the home of Professor Erdman. The following members of the class were present, Drs. William J. B. Edgar, Charles R. Erdman, Samuel C. Hodge, Robert S. Inglis, James R. Kerr, John K. MacGillivray, William Courtland Robinson, Harry W. Tolson, Charles G. Vardell, and Walter H. Waygood.

1896

The class of 1896 held its 25th reunion at the Nassau Club on the Monday evening preceding the Commencement. We had a most enjoyable time renewing the old comradeships and hearing from one another the story of the personal experience of twenty-five years. Those present were T. H. Ayers, Chester, S. C.; A. H. Barr, Baltimore, Md.; George Dugan, Trenton, N. J.; J. T. Dunn, Scranton, Pa.; J. M. L. Eckhard, Smyrna, Del.; L. B. Ellerson, Newark, N. J.; W. W. Harris, Brownsburg, Pa.; H. W. Hermann, Plainfield, N. J.; W. C. Hogg, Williamsport, Pa.; W. M. Hudson, Carlinville, Ill.; H. E. Jackson, Washington, D. C.; George Johnson and W. H. Johnson, Lincoln University, Pa.; H. W. Luce, Wei Hsien, China; W. C. McKnight, Detroit, Mich.; H. G. Moody, Danville, Pa.; W. L. Mudge, Chambersburg, Pa.; W. K. Prentice, Princeton, N. J.; S. D. Price, New York, N. Y.; J. M. Rutherford, Waynesboro, Pa.; W. H. Semple, New York, N. Y.; J. Sterenburg, Galesburg, Ill.; A. E. Stuart, Neshaminy, Pa.; W. V. TeWinkel, Canastota, N. Y.; R. Watson, New York, N. Y.; J. A. Westervelt, Paterson, N. J.

Some statistics may be of interest. The total membership of '96 is 106: the largest class that the Seminary ever had. Eighteen are dead. The living represent 24 states, the District of Columbia, the Philippine Islands, and 5 foreign countries. Fifty are serving as pastors in U. S., and 5 in Great Britain. Seven are missionaries in foreign lands. Six are Presidents: 1 of the Presbyterian Theological Seminary of Kentucky; 1 of Blackburn College; 1 of the North Japan College; 1 of Silliman Institute, P. I.; 1 of National Community Board, Washington, D. C.; 1 of the National Reform Bureau; 1 is a vice-president, Peking University.

Peking, China. Five are professors, including Theology, Sociology, Greek, Bible, New Testament Exegesis. Four are secretaries: 1 of the Board of Home Missions of our church; 1 an associate secretary of the World's Sabbath School Association; 1 of the International Y. M. C. A.; 1 is executive secretary of the Pennsylvania Federation of Churches and also member of Mr. Hoover's committee for European Relief; 1 is field representative of Religious Education for the Synod of Michigan. There are 2 lawyers and 4 business men.

The class gift for the reunion fund to the Seminary will probably reach \$10,000.

Class Notes

1852

The oldest living alumnus is the Rev. Alfred P. Botsford, D.D., of the Class of 1852, residing in Woodbury, N. J. He is in his ninety-fifth year. Last fall Dr. Botsford resigned the office of Stated Clerk of the Presbytery of West Jersey, after twenty years of service.

1864

Rev. Thomas S. Johnson, D.D., has suffered the loss of his wife, who died April 1, 1921, in Milwaukee, Wis.

1865

Rev. Robert A. Davison, D.D., has suffered the loss of his wife, who died March 26, 1921, in Falls Church, Va.

1867

Rev. William Baldwin has changed his address from Mt. Clemens, Mich., to The Pennhurst, Atlantic City, N. J.

1868

Rev. Samuel H. McKown has changed his address from Martinsburg, W. Va., to the Donnelly Hotel, Tacoma, Wash.

1871

Rev. John H. Lockwood received the honorary degree of D.D. from Williams College in June 1920.

1877

Rev. John M. Davies, D.D., has resigned the church of Gloucester, N. J.

Rev. Howard Duffield, D.D., is a member of the editorial council of the Christian Work of New York City.

Rev. William H. McMeen has been released from the church at Churchville, Md., and has

moved to Princeton, N. J., to enjoy the facilities of the libraries there for special work.

The Rev. John G. Reid, Ph.D., has moved from Denver, Colo., to 712 W. Chestnut St., Yakima, Wash.

Rev. James W. Roseborough has moved to Crestview, Fla.

1880

Rev. A. Russell Stevenson, D.D., has resigned the pastorate of the First Church of Schenectady, N. Y., after a service of thirty-three years and has been made pastor emeritus.

1881

Rev. John L. George, after having spent thirty-nine years in the ministry, has resigned the pastorate of the Presbyterian Church of Lachute, Canada, and retired from active work. He has moved to New Glasgow, N. S., Canada.

Rev. Francis A. Wilber, D.D., has resigned his pastorate at Fostoria, Ohio.

1882

Rev. James L. Leeper, D.D., is supplying the First Church, U. S., of St. Joseph, Mo.

1884

Rev. Robert B. Patton, D.D., has been appointed on the editorial staff of the "Standard Encyclopedia of the Alcohol Problem", now in course of preparation. For ten years Dr. Patton has been Scientific Temperance editor of "The American Issue," the official organ of the Anti-Saloon League of America.

Rev. Clarence G. Reynolds, D.D., has resigned the pastorate of the Madison Avenue Church of Elizabeth, N. J., after nine years' service, that he may devote all his time to the hospital work of the Temperance and Moral Welfare Board of the Church. He will continue his residence in Elizabeth.

Rev. Paul van Dyke, D.D., has been appointed Director of the Universities Union in Paris for the year 1921-1922, and expects to take up his work there in September.

1885

William W. Smith is Director of the School of Commerce and Finance of the James Milliken University at Decatur, Ill.

1886

Rev. Dwight C. Hanna, D.D., has moved from Philadelphia to Gilbertsville, N. Y.

Rev. John A. MacDonald, a graduate student, 1885-1886, has moved from Pittsburgh, Pa., to Ballston Spa, N. Y., R. D.

Rev. Paul Martin has suffered the loss of his

wife, who died in the Presbyterian Hospital in Philadelphia on March 19, 1921.

Rev. James C. Russell, D.D., was elected moderator of the Presbytery of Otsego at its spring meeting.

Rev. James M. Wilson, D.D., has been elected president of Omaha Theological Seminary.

1887

Rev. John W. Everds has moved from Florida to Maxwell, Ia.

Rev. Herman C. Fox, D.D., has resigned the North Church of Denver, Colo.

1888

Rev. S. Addison McElroy, D.D., has moved from Itasca, Texas, to Idabel, Okla.

1889

Rev. Alford Kelley is with the Pennsylvania Anti-Saloon League, with headquarters at the Stock Exchange Building, Philadelphia.

1890

Rev. John B. Appel has moved to 8 East Lexington St., Baltimore, Md.

1892

Rev. Maitland Alexander, D.D., has been appointed chaplain of the First Regiment Field Artillery of the Pennsylvania National Guard.

Rev. Denton W. Brannen, D.D., has changed his address to 424 Second St., S. E., Moultrie, Ga.

1893

Rev. Addison B. Collins, D.D., has been made stated clerk of the Presbytery of West Jersey.

1894

Rev. Curtis O. Bosserman was elected moderator of the Presbytery of West Jersey at its spring meeting.

Rev. Oscar A. Gillingham has accepted a call to the church at Neelsville, Md.

Rev. Thomas W. Pearson, a graduate student, 1893-1894, has resigned the Rocky Grove Church of Franklin, Pa., to accept a call to the churches of Hopedale and Beech Spring.

Rev. Emil S. Toensmeier has changed his address from Niles, Ohio, to 342 Lucius Ave., Youngstown, Ohio.

1895

Rev. Frank D. P. Hickman was elected moderator of the Synod of New Jersey for 1920-21. His furlough address is Berwyn, Chester Co., Pa.

Rev. Lewis S. Mudge, D.D., pastor of the Pine Street Church of Harrisburg, Pa., was

elected Stated Clerk of the General Assembly, to succeed the late Dr. Roberts, and has accepted the call.

1896

Rev. Archibald B. Jamison was installed pastor of the church at Manassas, Va., on March 29, 1921.

Rev. James Moore has resigned the Westminster Church of Philipsburg, Pa., on account of ill health.

1897

Rev. Joseph Howell has resigned the Wilson Memorial Church of Ord, Neb.

Rev. Samuel W. Steckel, D.D., was installed pastor of the M. Y. Smith Church of McKinley, Pa., March 31, 1921.

1898

Rev. Lester M. Conrow received the honorary degree of D.D. from Lafayette College in June 1920. Last fall he was appointed President of the Reunion Committee which has charge of a Presbyterian reunion held each year at Pen-Mar, Pa., drawing thousands of people from Pennsylvania, Maryland, the Virginias and the South.

Rev. Norman B. Harrison has resigned the University Church of Seattle, Wash.

1899

Rev. J. Oscar Boyd, D.D., has accepted an appointment to become the secretary of the American Bible Society for the Arabic speaking peoples of the Near East, with headquarters in Cairo, Egypt. His relation with the Church of the Redeemer in Paterson, N. J., will continue until next October.

Rev. Edward S. Brearley was elected moderator of the Presbytery of New Brunswick at its spring meeting.

Rev. Alexander Dunn has moved from New Richmond to Oxford, Ohio.

Rev. Thomas J. Graham, D.D., is supplying the Second Church of Indianapolis, Ind.

Rev. John S. Hamilton has moved from Beckley, W. Va., to 1740 Strathmore Ave., Cleveland, Ohio.

Rev. Owen D. Odell was installed pastor of the Sewickley Church, Pa., April 27, 1921.

1900

Rev. John Alison, D.D., a graduate student, 1899-1900, was installed pastor of the First Church of Holyoke, Mass., Feb. 15, 1921.

Rev. William K. McKinney, Ph.D., has accepted a call to the church at Westfield, N. J.,

and expects to begin his work there on June 1st.

Rev. George McNab has moved from Fairplay, Colo., to Hoberg, Mo.

Rev. Alexander Pringle has changed his address from Harrington, Wis., to Spokane, Wash., R. F. D. 10.

Rev. Charles M. Rauch, D.D., has accepted a call to the Brookline Church of Chicago, Ill. Rev. Benjamin Thomas has resigned the church at Cedarville, N. J., and accepted a call to the church at Winburne, Pa., where he may be addressed.

Rev. Leon D. Young, D.D., LL.D., has resigned the First Church of Lincoln, Neb., to accept a call to the City Temple Church of Dallas, Texas.

1901

Rev. James W. Countermine, D.D., has changed his address from Olympia, Wash., to Mission Memorial Building, Honolulu, Hawaii.

Rev. John W. Hart has moved from Ross-ville to Baxter Springs, Kan.

Rev. Thomas G. Koontz, D.D., has asked the New Era Committee to relieve him from further services, that he may accept a call to the First Church of Oil City, Pa., in which he was installed pastor March 31, 1921.

Rev. William E. Steckel was released from the church at Doylestown, Pa., Dec. 27, 1920, and dismissed to the Presbytery of St. Paul, to accept a call to the Merriam Park Church of St. Paul, Minn.

1903

Rev. Mills S. Grimes has changed his address from Baltimore, Md., to 245 Endicott Ave., Beachmont, Mass.

Rev. Stuart N. Hutchison, D.D., has accepted a call to the East Liberty Church of Pittsburgh, Pa., and was installed May 11th.

Rev. Ezra A. Van Nuys has resigned as associate secretary of the Assembly's Committee on Men's Work and has accepted a call to be associate pastor of the Fourth Church of Chicago, Ill.

Rev. Alfred L. Wilson has moved from Wyoming, Ohio, to Canton, Ohio.

1904

Rev. George A. Burslem has accepted a call to the church at Dover, Del.

Rev. Alexander H. Doak has moved from Wilmore to Georgetown, Ky.

1905

Rev. Emanuel C. Pires, Ph. D., was elected moderator of the Presbytery of Erie, at its spring meeting.

Rev. J. Gresham Machen has received the honorary degree of D.D. from Hampden-Sidney College.

1906

Rev. George W. Arms, D.D., has accepted a call to the First Church of Duluth, Minn.

Rev. Robert C. Jenkins has resigned the Second Church of Camden, N. J.

Rev. Robert H. Morris, D.D., was installed pastor of the First Church of Haddonfield, N. J., May 10, 1921.

Rev. Thomas E. Welmers has become professor of Greek in Hope College, Holland, Mich.

Rev. Alfred L. Wilson was installed pastor of the First Church of Canton, Ohio, Feb. 24, 1921.

1908

Rev. Andrew W. Blackwood has taken charge of the Indianola Church of Columbus, Ohio.

Rev. Wesley L. Hemphill, Ph.D., has accepted a call to the Leacock Church at Leaman Place, Pa., which is his present address. He was installed pastor in March.

Rev. David E. Jackson, D.D., has moved from Britton, S. D., to Spava, Ill.

Rev. Ernest W. Warrington of Roseburg, Ore., was elected moderator of the Presbytery of Southern Oregon at its spring meeting.

1909

Rev. Wm. M. Kieffer has resigned the church at Freehold, N. J., closing his work there on Jan. 23rd. He has accepted a call to the church at Llanerch, Pa., and began his work there on Feb. 6th. Mr. Kieffer and Miss Anna J. Fletcher were married Jan. 25, 1921, in Philadelphia, Pa., by the Rev. Prof. W. T. L. Kieffer, D.D., '75, the groom's father.

Rev. Roy E. Vale, D.D., was installed pastor of the First Church of Oak Park, Ill., April 8, 1921.

1913

Rev. A. M. Conger has become assistant minister of the Second Church of Newark, N. J., beginning his work there in January.

1914

Rev. Albert F. McClements, a returned mis-

sionary from Bahia, Brazil, has accepted a call to the church at Inlet, N. Y.

1915

Rev. Jacob S. La Rue has accepted a call to the church at Hudson Falls, N. Y.

1916

Rev. Newman W. Hess has accepted a call to the St. Cloud Church of West Orange, N. J.

1917

Rev. Frank L. Miller has become a chaplain in the army and is stationed at Fort Sherman, Canal Zone.

Rev. Stanley R. Prince, a graduate student during the year, 1916-1917, and Miss Maude Elizabeth Curry were married, July 1, 1920, in Montreal, Canada.

1918

The address of Rev. Stewart M. Robinson has been changed from Cleveland, Ohio, to Lockport, New York.

Rev. R. W. Anderson has accepted a call to Slatington, Pa., which is his present address.

Rev. W. Bowen Bruere and Miss Elizabeth Noble were married Feb. 14, 1921, in Byculla, Bombay, India.

Rev. Wm. J. G. Carruthers has resigned the church at Maywood, N. J., and accepted a call to Chestnut Level, Pa.

Rev. Matthew P. Craig is pastor of the church of Carronshire, Falkirk, Scotland.

Rev. George G. Horn was installed pastor of the First Church of Freehold, N. J., April 28, 1921.

Rev. George B. Lewis has moved from Burdett to Eckley, Colo.

Rev. Paul D. Twinen is engaged in teaching in the Nanking University of Nanking, China.

1919

Rev. Henry Beltman, of the Reformed Church in America, has become a foreign missionary and is stationed at Amoy, China.

Rev. Victor Steinberg is pastor of Grace Reformed Church of Whitewater, Kansas.

Rev. Tokumaru M. Tomida, a graduate student, 1918-1919, is pastor of the Shiba Presbyterian Church of Tokyo, Japan.

Rev. H. Clare Welker and Miss Frances Louise Megaiv were married, Sept. 30, 1920, at Lohrville, Iowa.

1920

Rev. Donald B. Mummert is serving the church at Montgomery, Pa.

Rev. and Mrs. James K. Unger sailed for

Korea on Feb. 23, 1921. Mr. Unger will be stationed at Kwangju, and will work among the lepers of the hospital and colony there.

Rev. Charles E. Wilson is serving the church of Casey, Iowa, as pastor-elect.

Rev. Leigh O. Wright is assistant pastor of the Covenant Church of Springfield, Ohio, with address at 24 E. College Ave., Springfield.

Rev. Joseph M. Brownlee was ordained to the priesthood by Bishop Rhinelander, on May 22, 1921, and is assistant at Calvary Episcopal Church, Germantown, Pa.

Library Receipts

At the May meeting of the Board of Trustees the Librarian reported that during the year the Library had received 156 volumes by gift and 2,208 by purchase, and that 33 pamphlets had been bound, making an addition of 2,397 bound volumes. This brings the total of bound volumes to 110,930. The addition of pamphlets was 696, making the present total 37,853. The combined total of volumes and pamphlets is 148,783.

The Library has received for the Alumni Alcove the following books, since the November Bulletin was issued: from the Rev. George A. Brewer, D.D., '05, *Daily Devotion*, Boston, 1919; from the Rev. Prof. Albert B. Curry, Jr., '13, *Jesus and His Cause*, New York, 1920; from the Rev. Prof. Charles R. Erdman, D.D., '91, *The Gospel of Matthew: an Exposition*, Phila., 1920; from the Rev. Louis H. Jordan, '79, *Comparative Religion: a Survey of its recent Literature*, 2nd edition, vol. I, 1900-1909, London, 1920; from Prof. Harry Best, Ph.D., '14, *The Blind; their Condition, etc.*, New York, 1919, and *The Deaf; their Position in Society, etc.*, New York, 1914; from the Rev. Edwin E. Calverley, '09, *The Arabian Readers: Primer I and Primer II*, Madras, 1920 and 1921; from the Rev. Henry E. Jackson, '96, a Com-

munity Church, Boston, 1919, Benjamin West, his Life and Work, Phila., 1900, Great Pictures as moral Teachers, Phila., 1910, The Message of the modern Minister, New York, 1908, The Meaning of the Cross, New York, 1911, A Community Center, New York, 1918, The Legend of the Christmas Rose, New York, 1914, What America means to me, Washington, 1920; and from the Rev. Livingston F. Jones, '91, A Study of the Thlingets of Alaska, New York, 1914, and Indian Vengeance, Boston, 1920. Pamphlets have been received from the following: the Rev. Wallace Radcliffe, D.D., LL.D., '66; the Rev. William C. Condit, D.D., '66; the Rev. Robert B. Jack, '97; the Rev. George A. Brewer, D.D., '05; the Rev. William P. White, D.D., '91; the Rev. Prof. Melancthon W. Jacobus, D.D., '81; the Rev. Herbert A. Gibbons, Litt.D., '08; the Rev. William A. Motter, '11; the Rev. Charles A. Salmond, D.D., '79; the Rev. Frank H. Stevenson, D.D., '11 (four); the Rev. Charles Wood, D.D., '73; Mr. Arthur MacDonald, '82 (three); the Rev. Francis J. Grimke, D.D., '78, the Rev. Clarence R. Williams, Ph.D., '95; and the Rev. Henry E. Jackson, '96 (four).

The Broken Circle

DOCTOR WARFIELD

On February the 16th of the present year the Seminary sustained an irreparable loss in the death of the Rev. Professor Benjamin Breckenridge Warfield, D.D., LL.D., Litt.D. He was born near Lexington, Ky., November the 5th, 1851, and at the age of twenty graduated with highest honors by Princeton University. For two years he enjoyed the advantages of foreign travel and further study and then entered Princeton Seminary, gradu-

ating in the class of 1876. After preaching for a short time in the First Presbyterian Church of Dayton, Ohio, he spent another year of study at the University of Leipzig and in further travel. Subsequently he acted as assistant to the pastor of the First Presbyterian Church of Baltimore, but very soon was called to enter upon his long and distinguished career as a professor of Theology. In this capacity he served first at Western Theological Seminary, Allegheny, from 1878 to 1887, and during the remainder of his life he served Princeton Theological Seminary continuously and with peculiar distinction and fidelity.

His first serious work in the sphere of theological science was in the Department of New Testament Textual Criticism. One result of this work was the preparation of his "Introduction to the Textual Criticism of the New Testament" which appeared in 1886 and is still widely used as a textbook on this subject. His chair at Allegheny, however, was that of New Testament Exegesis and Literature which enabled him to prosecute work which was specially congenial to him. This previous work was an important part of his preparation for the work in Systematic Theology to which he devoted the chief portion of his life. Since the year 1887 he has occupied in Princeton Seminary the Charles Hodge Chair of Didactic and Polemic Theology.

During a period of more than forty years Dr. Warfield was a prolific writer on theological themes. In addition to his volumes of sermons and lectures, he was a continual contributor to religious periodicals and a collaborator in the preparation of Biblical encyclopedias. In connection with the work last mentioned reference should be made to his articles in the "International Standard Bible Encyclopedia," "Hastings Dictionary of the

Bible," and the "Dictionary of Christ and the Gospels," and the third edition of Hertzog (German). In addition to the "Textual Criticism of the New Testament," his published volumes include: "Faith and Life," "The Lord of Glory," "The Plan of Salvation," "Counterfeit Miracles," "The Power of God unto Salvation," "The Saviour of the World."

His greatest contributions to theological literature, however, were in the sphere of religious magazines and periodicals. Here he published an incredibly large number of articles on the widest variety of themes. These were of the nature of original contributions to theological science, but included a large number of controversial discussions and of book reviews.

As long ago as 1880 he wrote his first article for the *Presbyterian Review*, and at the time of his death, forty-one years later, three series of articles on the single theme of "Perfectionism" were being published, in three different theological quarterlies. From 1896 to 1903 he was Editor-in-Chief of the *Presbyterian and Reformed Reviews* and subsequently was a constant contributor to the *Princeton Theological Review*, by which it was succeeded.

Even a casual acquaintance with this body of writings reveals Dr. Warfield as a man of unusual erudition, of profound and accurate scholarship, of keen and discriminating intelligence, and possessing rare powers of lucid and concise expression.

These important contributions to theological literature, this conspicuous service to the Christian Church, received wide public recognition and many degrees and honors were conferred upon Professor Warfield by institutions of learning both at home and abroad. He was given the degree of Doctor of Di-

vinity by Princeton College in 1880, and of Doctor of Laws by Davidson College and Princeton College in 1892, of Doctor of Literature by Lafayette College in 1912, and of Doctor of Sacred Theology by the University of Utrecht, Holland, in 1913. He was lecturer on the Smith Foundation at the Columbia Theological Seminary in 1917.

It was quite fitting that at the meeting of the Board of Directors in May the Rev. Professor Caspar Wistar Hodge, Ph.D., who for many years has been associated with Dr. Warfield in the Department of Systematic Theology, was elected to fill the chair made vacant by the death of Dr. Warfield.

On the occasion of the Commencement in May the Rev. Francis L. Patton, D.D., LL.D., ex-President and Professor Emeritus of the Seminary, delivered an eloquent and exhaustive address which set forth the great service rendered to the Church by Dr. Warfield. This address is published in the July number of the *Princeton Theological Review*.

MRS. PAUL MARTIN

Another great loss sustained by the Seminary during the past year was in the death of Mrs. Paul Martin whose unfailing interest and devotion to the students of the Seminary and to their families has been a marked feature of Seminary life. Her unfailing kindness and sympathy deeply touched all who knew her and the news of her death will bring sorrow to graduates of the Seminary in all parts of the world.

A proposal has been made to secure a fitting memorial to commemorate the loving services so faithfully rendered by this friend of the Seminary. The following letter has been sent out to a limited list of Alumni and other friends:

ENTERED INTO REST
LUCY ABBOTT MARTIN

March 19, 1921

It would be impossible to describe the beauty, grace and influence of Mrs. Paul Martin's life—the ever ready sympathy, the kindly thought so quickly followed by the kindly action, the untiring devotion to the service of her Master and to those of His children who were privileged to come in contact with her, the instant response to any need, physical or spiritual, the unselfish consecration of her time and talents to the necessities of others, these are but a few of the Christ-like characteristics of Mrs. Martin.

Since Mrs. Martin's illness her friends have realized more than ever how wonderful were her ministries of kindness and how far the reach of her tender sympathy,—all the more remarkable that she had so little strength. We see in her the beauty of Him who is Altogether Lovely, and the sweetness and power that is given to one who obediently follows His way.

The thought has come to some of us to establish a memorial fund that will express in some little way the love that fills our hearts as we think of what Mrs. Martin meant to us all. This fund will be called the "Lucy Abbott Martin Fund," and as it will undoubtedly be added to little by little as the years pass, it will furnish means whereby extra nursing or attention can be given to students of the Seminary who may need such help. This was a work especially near to Mrs. Martin's heart, and we believe that this action will serve to perpetuate her influence, and carry hope and courage to many a life in the future.

Any gift will be a link in the beautiful chain of friendship binding us closer together because of our love for her whose face is hidden from us for a little while

Miss Sarah Duffield
Mrs. A. J. Frantz
Mrs. W. B. Harris
Mrs. F. W. Loetscher
Mrs. E. H. Loomis
Mrs. C. R. Mac Innes
Miss Susie Miller
Mrs. T. J. Preston, Jr.
Miss Elinor Purves
Mrs. J. R. Stevenson
Miss Ruth Robinson, Treasurer,
Princeton, New Jersey



BENJAMIN BRECKINRIDGE WARFIELD, D.D., LL.D., Litt.D.

1851-1921

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